

# The Principia.

First Principles in Religion, Morals, Government, and the Economy of Life.

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## The Principia

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### PROSPECTUS.

Our object, in this publication, is to present, in a popular, simple, and forcible manner, the main tenets of the Christian religion, in opposition to all the anti-slavery efforts, the sympathies, & Christian principles in all the relations, divine, human, arrangements, and aims of life—so the individual, the family, the Church, the State, the Nation—in the work of converting the world to God, restoring the common brotherhood of man, and rendering Society the type of heaven. In this text-book, we have, in our standard, the Divine law and our exemplary abolition plan, the gospel of our trust, the Divine promises, the whole armor of God.

—Editors friendly, please copy, or notice.

### THE AMERICAN OLIGARCHY—WHEREIN LIES ITS STRENGTH?

NUMBER TWELVE

THE EMBRYO CASTE OF WHITE SLAVES—CLERICAL ARGUMENTS IN ITS FAVOR, FROM THE NEW TESTAMENT—CORRESPONDING COURSE OF LEADING CLERGY, ECCLIASIASTIC BODIES, &c.

That the pressure of a tolerated caste of slaveholders must result in the enslavement of the laboring poor, irrespective of color, must be very evident to those who have studied our preceding numbers; unless it can be shown that there are strong countering influences in the predominant and organized religion of the country, its religious teachers and its churches. We have seen how the current expositions of the Old Testament are brought into the service of slavery, irrespective of color. We now come to the New.

When it is said contrary to truth—that Jesus Christ lived and moved in the midst of slaves and of slaveholders, and said nothing against the practice, the argument goes directly to the justification and excuse of slaveholders who hold white slaves. Nobody pretends that the slaves in Palestine, at that day—if indeed there were any!—were, to any extent, negroes. The captives of war and others, then held as slaves, by the Greeks and Romans, were chiefly white. The Helots of Sparta were white slaves. When it is said that the apostles did not reprove slavery, that they admitted slaveholders into the churches, that Paul returned Onesimus to Philemon as a slave, that Christianity did not interfere with nor disturb the legal relation of master and slave, that the practice of slaveholding "does not violate the Christian faith or the Church"—when it is denied or doubted that slaveholding is *malum in se*, *malum per se*, (inherently sinful, wrong in itself)—that slaveholders may be good Christians and entitled to a standing in good fellowship with the churches—when these things are said, as based upon the example of Christ, the teaching of the apostle, the example of the primitive Christians, and the usages of the early Christian churches—and when all this is applied to the slave question in America—the who who shape and influence of the argument goes even more directly and forcibly in favor of holding white people in slavery than it does to the enslavement of negroes. It is this distinction that is made for the slaveholding that attempted to be justified, or tolerated, by reference to the New Testament.

It is easily and hist readily the enslavement of white persons, if the same kind of argument will serve to save us from the same result in the case of negroes, or the African.

To prove this, the Christian Church, the Protestant

bodies, the Denominational Colleges, the Theological seminaries, the majority of the great religious denominations, that have thus far, either ignored the slavery question, or given it slight attention, or exerted an influence against agitation, abolition, abolitionists, and in favor of the slaveholder, appealing to the Scriptures of the Old and New Testament for a justification of their course, will, all at once, turn round, and exert themselves in the opposite direction, simply because they shall have discovered that white people instead of negroes, white people, now, as in the time of Paul, of Philemon, and of Onesimus, are coming to be the slaves, to be cherished an expectation too absurd, too much bordering on the ludicrous, to be argued against—unless we suppose such a thorough re-conversion of our leading clergy and popular churches as shall transform them into radical abolitionists of the most "fanatical" type. Without such a reformation, as revolutionary as that of Luther and the Protestant Reformation, the religious and ecclesiastical influences of the country—(excepting those of the minor denominations and sects), and scattered individuals, known as abolitionists) must, of course, continue as they are now, chief supporters of slaveholding, of the slave system, and of the slave power, both in church and in state—involving the enslavement of whites as well as of blacks.

Undoubtedly it was the persistent pretence and defense of white slavery in the New Testament Churches, as urged by so many of our northern clergy, and strongly concurred by others, that first seduced the southern clergy and churches into the belief that slavery was a Christian institution, and in the second place, dragged down southern politicians to the same pandemonium level. One proof of this is that the acceptance of slavery, as a Christian institution, was the acceptance of white slavery, of course, since the slaves in the times of the primitive churches were whites. Hence the fresh outbreak in favor of white slavery,—slavery as a blessing slavery as a good, not an evil—for which the present period is distinguished. The "pro-slavery democracy" in its recent progress, has only followed the lead of the principal northern churches and clergy. The biblical argument or apology for slavery foreshadowed and embraced the whole. All this will be seen "one hundred and fifty or two hundred years hence, when, as Henry Clay anticipated, all the multiplied millions of American slaves will be whites, with few vestiges of the African race among our posterity." Can anything avert the consummation?

You! One thing, and one only. And that is THE SPEEDY AND ENTIRE SUPPRESSION OF THE CASTE OF AMERICAN SLAVEHOLDERS.

And there is just two ways of doing this—the first by powerful, moral, religious, evangelical, and political action—the exclusion of slaveholders from religious fellowship—the preaching of the gospel against the sin of slaveholding, the national duty of its abolition, with corresponding action at the ballot box, in Congress, by the judiciary, and by the Executive. The second, by a bloody revolution, which, may heaven, in mercy, avert.

The peaceful, the religious solution, will require a church and ministry that understand and will make their mission of guiding, in the spirit of God's word, their two political actions, as citizens, taking no counsel of the wisdom of this world, which is foolishness with God, and thus, by precept and example, guiding the community, the nation, to which they belong.

A church and ministry that *forget themselves* too spiritual and too high, urges and excites by spiritual action for the deliverance of this land, with never a thought to present, but the *resounding voices* of the slaves, to speak up and call to the rescue, until they have themselves

If the power of the church, with the aid of

Zion and "the salvation of souls," "the interests of the Redeemer's kingdom," "the prosperity of our denomination," or the financial success of the Missions Board, and the Tract Society, are thought to require silence, compromise, conciliation, and unity with slaveholders and their confederates, on the question of the enslavement of the blacks, then the same will be thought equally necessary, when the question comes up, in respect to the enlargement of the whites. If christians and ministers must let politics alone<sup>9</sup> in the one case, they must do the same in the other. The coldness, the insensibility, the cowardice, the heartlessness that can quietly see black christians enslaved, will with equal composure see white christians enslaved. The doctors of divinity who would not offer up a prayer, for the emancipation of black slaves would not do it for the emancipation of white slaves. They have said as much as this, when questioned on this very point. One of them did this, when he expressly included the supposition that his own mother were a slave, and afterwards mended the matter by changing it to his brother!<sup>10</sup> Those of them who have justified the Fugitive Slave Bill, or who, while condemning it, have maintained that a President, though a good and true man, believing the Bill to be unjust if not unconstitutional, might nevertheless enforce it in good faith<sup>11</sup>—may that he must needs do so, or be guilty of the sin of perjury in violating his oath—all such would do the same thing, if the slaves were all whites just as they are now doing, with the knowledge that some of them are whites, while the majority are blacks, or of the mixed colors.

No man would any "revival of religion" help the master a whit, or interpose the slightest obstacle to the enslavement of the great masses of poor laboring whites, either at the North or the South, unless it were the revival of an active and zealous anti-slavery, abolition religion, such as is now deplored as "fanatical" and condemned as "disturbing the peace of the churches." Show us the ministers and the church-members of any sect, who can feel themselves edified and at home, in noisy business men's prayer meetings, from which prayers for the enslaved are excluded, as being the introduction of disputed topics, and we will show you the church members and ministers who would soon learn to be equally edified and at home, amid millions of white slaves, and under similar restrictions.

### THE LIFE OF THEODORE PARKER.

Since we briefly announced the death of Theodore Parker, we have been seeking to increase our stock of information concerning him, so as to present our readers with an authentic statement and just estimate of his life, labors and character. We have looked over such sketches as have come to us, in the papers, including particularly those of his special friends and admirers, have collected and examined them, and now, after the results, in an abridged form, according to our best judgment, and as well as our limits will permit, intending to add some reminiscences and impressions of our own.

We begin with a biographical sketch and remarks by the N.Y. Evening Post.

Theodore Parker was born in Lexington, Massachusetts, on the twenty-first of August, 1810, and descended from a Puritan family, while his grandfather, an elder, relatives took an active part in the war of Revolution. His father was a millwright and pumpmaker, and a man of a scientific and speculative turn of mind. His mother was well educated and possessed of great personal beauty and poetic taste. They affected good—domestic virtues, &c. desirs of gathering information, and when his companions were passing to and fro, to read Head, Peacock, Milton, Dryden and Congreve, & Horace and Petrarch. He exhibited a great taste for history and the classics. He had big books at a time, and a great interest in the Lexicon Academy, and in the Harvard College.



## NATIONAL SOVEREIGNTY

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How can the National Government, which since the Civil War has been a great power? The National Government has a greater power to abolish Slavery, and if it had the power, how could the Southern Slaveholders stand up against it?—The slaves are now in a position to demand their freedom, and the Southern Slaveholders will be compelled to give it to them. The slaves are now in a position to demand their freedom, and the Southern Slaveholders will be compelled to give it to them.

All the power of the Federal Government is to be used in the protection of the slaves. The Federal Government must abolish slavery by employing it. Let the Southern men mind their own business and take care of their slaves, and there will be no trouble of the F. S. A. in the unknown degree of taxation. It is not to be denied that Southern statesmen use us, by a wise policy, as the only part that is governed usually takes up the establishment of slavery, so is withheld protection from the rest, and indulges others in outrage. Under our laws, if any of the ministered, slavery could not exist. Here the question should be, how can the Federal Government protect us? And, how can we be slaves? In any way, but how can it ever slavery? In any way, but how can it be saved from the annihilating power of Justice? One is to frame the laws so that they shall have no power for the protection of slaves. The other is to prohibit laws, with such large numbers of persons that the slaves may have their benefit. One or the other of these, is all the Government need do, either to establish slavery, or to do away with it completely. But what warrant has the National Government for doing either? By what right does it control the lawlessness of one man, that another may be having his

The notion seems to be entertained, that the abolition of slavery is an extraordinary work, requiring special power and a warrant for the express purpose. No such thing! All that Government has to do is to abolish every-  
thing that is not in accordance with the law of God, to enact righteous laws, and administer them with an impartial hand. To abolish slavery, is not to take slave-chattels to pieces, and reconstruct them in the shape of men, but simply to recognize them as men, and treat them accordingly. In short, to abolish slavery, is to mankind from a saying it.

Under our Federal system, two Governments, the Federal Government and a State Government, are concomitantly, to protect a man in his rights of citizenship. It requires the concurrence of the two governments to make a man a slave. If either promises, the other cannot chelate. To make a slave no positive act of either government is necessary, but only an agreement to withhold protection from a portion of the people, and let another portion enslave them. If the Federal Government does some thing to the agreement, there will eventually be Federal abolition.

Federal spirit goes in the keeping, not in the State Government, but of the Federal Government. Among these are the privilege of using the post office, of voting at Federal elections, and of accepting Federal appointments. An unquestionable duty of the Federal Government, is to secure to the people these privileges. In doing so, it minds its own business, and does not interfere with State rights, its right of securing the privileges of Federal citizenship, are not restricted to any person or class of people. It has no power to say that one shall enjoy Federal privileges, and another shall not. And what authority has it to know any man as a State citizen, or to submit the question of his Federal rights to a State Government? Or what rights has it to be a master of persons?

Let us consider the moment when a society begins applying standards of behavior to its members and to other individuals. — *How does this come about?* In the general case, it is through the social order and the laws of the state. — *What is a social order?* It is a system of rules and regulations defining the education by which the members of the society are to be made good citizens. — *Is there any other way?*

## THE AMERICAN BASTILLE AT THE CAPITOL.

SIGNIFICANT POINTS IN THE REACTIONS

Woodbury, Ind., May 18, 1881.  
Dear Brother & Cousin, my dear friend and brother.  
Your very kind hand of 11th inst. at hand has been  
read and my "I will send you a check for \$25 for your  
Society" do I mean and will do it. I also send my  
autograph and that of my son and a small lot of tickets  
to be disposed of. If you please, for the benefit of your  
Society. The two last will give a pile of money and  
ought to bring a valuable consideration. The one made  
by your blacksmith for us on various charges, I hope  
he will be willing to let me have his name when we go. Every  
few days my door will be suddenly opened—a dusky form  
glides in and holds itself firmly out—a soft but pleasant voice  
says—Master—He brought you a fag full of things I have  
not time to tell you which I get at dinner. Well, my poor  
will tell what he has and I will tell them. —Master dies as we early  
way you may believe has to give a little money. (How many  
months do you think they will live?) Any thing you like to give,  
Please.

Ah! say I, of Cheever—d) yet know that I dare not trust myself to learn the sad stories of this cruel prison house! I shan't go near it! Quite as far as I can bear coming to see.

When I came into this AMERICAN BASTILLE, I thought I had taken leave of the world. Weary—and sick—and faint with the ardor of life—worn down and heart-sick, by the time I had sojourned the means of earthly existence—less than could fill a mosquito than even a poor Ephemerous—I baited the quiet of every prison, for said I, at least I shall get out.

Even here shut out from the world, I find another world  
which is another world of life.

...in another world objective, too.  
I am longing what I find to do?  
Listen and I will tell you.

Next, the poor little child, incensed as a witness, uttered my accusation, and now my sympathies— I wrote this story to your brother. Through P. M. Hale, and his friend Charles Naylor Esq. I got this poor little fellow *the next, a poor unfortunate wretch, an Irishman, who has been here for two years and over, he ought to be set at liberty. I have in this case availed myself of the legal assistance of a friend who refuses compensation, but I intend that he shall not have injured in vain.* I think the unfortunate man will soon be at liberty. The next, a poor *white* colored man, confined here for over a year, merely because some heartless creature had made out before a *regular trial, and the man a runaway slave.* I

magistrate at that time the man's runaway slave  
was an untrained boy, and he said him-  
now my friend I have got me another boy—I pro-  
posed to buy him, but he is simply a scoundrel, and  
must be sent away. I will speak to you as a lawyer,  
to the point, but I am a strong ardent young  
lawyer, and I do not like to be told what to do.

(To be continued.)  
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Special Dispatch to the New-York Tribune  
WASHINGTON, Tuesday, Jan. 2.

MEXICAN TREATY AND SENATOR MATTHEWS TRIUMPH OF LIBERALISM.

ump of the liberals, and the establishment of reigniter in Mexico, without the aid of a treasonous army of revolutionaries, and in which everything adds to the safety of the States. New Orleans is the capital of the empire, but in Guatemala, in which rebels lost five hundred men, including two generals, one colonel killed, and three colonels wounded, the report, hearing that Miramón was approaching and fearing his arrival at his camp, drew them off in great disorder and took a position for defense. Miramón was then preparing to commence an attack. As the telegram from New Orleans yesterday reports Miramón is at Quetzaltenango must have been defeat, and retreated to that town. The royalist forces had received news of the defeat of their army, but took no steps up it in his final report. Mata expects to remain in the United States, whence he returns home. As the Caras has been the capital, it is now no longer in the hands of Jameson, who immediately proceeded to the birthplace of the Caliph.

# The Principia.

NEW-YORK, SATURDAY, JULY 1, 1860.

## REMINISCENCES OF THEODORE PARKER—AND IMPRESSIONS CONCERNING HIM.

We have about a considerable space in today's paper to notice chiefly ouristic of the late Theodore Parker. We will add some observations and thoughts of our own.

The first that we remember of having heard of Theodore Parker was we should think, about the year 1842 or 3, which must have been while he was preaching in West Roxbury or was about going to Europe. In one of four lectures then in Western New York we fell in with his discourse on "The permanent and the transient in Christianity." It struck us as an old topic for a professed teacher of "Christianity" and read it with attention and interest. We found it to what the title page indicates—a statement of some things in "Christianity" which, as found to argue with Parkerism he abhorred, and of other things which, not finding thus to agree, he rejected. We then, with the owner's permission, perused upon a blank leaf, at the close of the pamphlet, a review of it, in something like the words following:

"This Discourse may be divided into "the permanent and the transient." The permanent embraces what the writer obtained from "Christianity" and still retains of it.—The transient consists in that wherein the writer departs from "Christianity" by adding to, or subtracting from it."

This estimate we now transfer to all the moral, religious, and theological utterances of Theodore Parker that we have since met with.

Not long after this, we fell in with other writings of Mr. Parker, and saw and heard other accounts of him. We continued to learn more of him, as a theological innovator, for some time before we heard of him as an abolitionist, a social reformer, or knew anything of his views on the stirring questions of the day. At length we found his polemical thrusts at his theological opponents, whether Orthodox or Unitarian, commencing or alternating with sharp reproofs of their conservatism on reformatory questions, their moral cowardice, their apologies for slavery, or silence in respect to it. Thenceforward he was hailed and heralded as a reformer, and an abolitionist. *The Liberator*, *The Standard*, and other anti-slavery papers made his name and his sayings ring through the land. Before this, the great public, at a distance from Boston, we think, had known or heard little of him. But now he became a marked man, and won the admiration of thousands who knew not cared little at the due, for his theology pro or con. This entering wedge failed not to be vigorously driven, till he came to be regarded extensively, a reformer in religion, as well as in morals, in theology as well as in ethics. How could it have been otherwise? And what could the professedly orthodox and unitarian conservatives have done more than, by their apathy or opposition toward needed reforms, commingled with denunciations of Parker's heresies, they have been doing, to give him the reputation of a great religious reformer? To them, even more than to his acknowledged talents or to his real or supposed originality, is his celebrity to be attributed, unless we mistake greatly. The vast advantage they gave him, could not fail to be improved by him.

Some of his pithy sayings deeply impressed us with the daring gains and bold aspirations of the man. One of them, which went the rounds of the papers, was like this—"We will expel the orthodox hell, by abolishing the gallows!" Another, was like this—"The road to the abolition of slavery is by the abolition of Biblicality and orthodoxy superstition"—a sentiment since repeated by other pens. Whether the theological or the philanthropic motive took precedence in these and similar utterances, we will not undertake to determine. In the mind of Theodore Parker they were doubtless, conjoined. There is a sense, (not the polemical), the sectarian, or the classical,) in which they should be. We will not say that his reformatory efforts were only or mainly to carry a theological point, or to avenge a polemic or ecclesiastical quarrel; though from his peculiar language and circumstances at the time, they were, by some thus understood. He doubtless had a deep

sense of great moral wrongs, and determined to vindicate them, in the use of such weapons as he found at hand, and to his liking. Is it not true that, though strenuous and earnest men, of strong minds, may make their own weapons, and throw them out, yet, at what I mean, the most need them?

We first saw and heard Theodore Parker in Boston. Taborer, New York, is the winter, perhaps, of 1842—3 or 1852—3. His lecture was on Human progress—on the Progress of the human race. As a matter of course, the social phenomena of slavery received a prominent place. We did not expect that it would be made ground-work, but we did expect that it would be distinctly emphasized. Instead of this, the lecture distinctly emphasized the slave question, among the necessary and useful objects, as in the march of human progress? Without it, the discussion of the proper methods of organizing and systematizing human labor, could never have made. He thought, however, that its necessary and useful results had been nearly or quite fulfilled—that in advance stages of civilization it should be dispensed with, and might prudently do so. And this was all he had to say in that lecture, about slavery. We had read his scathing denunciations of pro-slavery priests and politicians, and thought we did not expect nor ask to hear them repeated in such a lecture, we did feel that the contrast between Parker, the anti-slavery agitator, and Parker, the scientific lecturer, was altogether too great to be in good taste, or in good harmony. The strongest pro-slavery man in the audience could not have been disatisfied, nor could he have received any impression of the wickedness, nor even of the universal hostility of slaveholders, but, the contrary. What was meant by the necessary organization of labor, we were not told, but conjectured, afterward, that it must have meant that slavery furnished the fortunate hint of a model upon which to organize industrial associations—a paternity to Fourierism of which its disciples need not be proud. As to the necessity and utility of slaveholding, as an upward step in human progress, the seeming paradox was, in some sort, explained, when we came to learn, afterward, from the theology of Mr. Parker, that what the orthodox superstitiously call sin, and of which they predicate guilt, and desert of punishment from which they infer penal law, retributive justice, need of forgiveness, propitiatory atonement, &c., is only, in his view, a necessity of progressive human nature, due to the best it knows how, and creeping or stumbling onward and upward, as fast as it can. How well the theory compareth with Mr. Parker's practice of hurling orthodox denunciations of wrath against professedly orthodox slaveholders and their parasites, we have not yet learned to understand—nor how to appreciate the moral power of a theology so feebly constraining, if at all, the sharp reproofs found necessary, in dealing with atrocious crimes.

Since that lecture in Broadway Tabernacle, we have heard Theodore Parker on the anti-slavery platform, we know not how many times, have read many reports of his speeches, and have greatly admired his bold and manly reproofs of pro-slavery wickedness in high places, in church and state, only wondering whence he could have drawn such an artillery, or derived his almost prophetic inspiration, but from the theology he repudiated as "barbarous," and the "Jewish scriptures" whose divine inspiration he denied as superstitious. We have tried, again and again, to enquire what effect his most eloquent utterances, of this descriptive, could possibly make upon a community not prepared by a previous familiarity with Bible literature and Bible Theology, to be solemly impressed by them—upon a community that should have so fully escaped from the influence and the atmosphere of our present Christian literature and habits of thought and sentiment, as to have received the theology of Theodore Parker, in that place of them. Our powers of imagination and induction, we confess, have been utterly unequal to the effort at solving the problem. If sin be no sin at all, properly speaking, but only a necessary blunder, meriting no moral indignation—if God, because he is a father, has no moral indignation, no wrath against transgressors, and if man, the child of God, should be like him, what business had Theodore Parker to express and to inspire, in the use of the most terrible denunciations ever uttered by mortal lips, the heaviest thunderbolts of public and individual indignation against oppressors? And what had he to do with enthusiastic eulogies

of the Puritan saints Brown? The orthodox who abhor him, or his religious repudiations, or his religious generalities, find themselves free that the people of the world, in general, the sin of slaveholding, are committing a violation of his own anti-slavery creed, that the moral conscience and human sympathy which he claims to have, in spite of his specious heresies, are being overruled of nature itself in favor of the gross violations of his orthodox creeds. The Rev. Parker, however, has undertaken the needed task of exposing these superstitions. His professed orthodoxy, though, as we find, was identified with the practical emanations of those superstitions. But Parker and his disciples should have remained to teach the orthodoxy of orthodoxy, for having educated New England and the rest of the country, at large, not leaving anyone outside an orthodox conscience—a conscience that, though hypocritical, was capable of app reciating, though it despised, as otherwise it could not have lived.

We now come to Sabbath discourse of Theodore Parker, delivered from his own pulpit, in Musical Hall, Boston. We desired it proper for me under the circumstances, to hear the man with our own ears, and see him as he presented, with our own eyes. His address to the Deity—we cannot call it a prayer, for it implied nothing—was one of the most beautiful compositions we ever heard, smooth, liquid, classic, subdued, chaste in manner, contrasting strongly with some of the sharp, rugged utterances of his discourses and speeches. There was no confession of sin, no petition for forgiveness, for light, strength, guidance, purification, protection, or anything else. It was one continuous strain of thanksgiving, from beginning to end. This may not have been an exact specimen, in this respect, of all his public addresses to Heaven. But nothing else, not a syllable, could we detect, then. The discourse, was, for the most part, good. The positive portion, perhaps, wholly so, co-incided with orthodoxy—nay, orthodoxy.

It was only in his negations, disclaimers, and denials, that he diverged from the old path. He propounded no new truths. He only trampled some old ones under foot. He occupied much of the time in drawing a line of demarcation between true and false religion, both in motive and in outward act. But for the difference of style, manner, and illustration, we might, for half an hour, have imagined ourselves listening to one of the "old fashioned Hopkinsians." Like them, and like Channing, the pupil of Hopkins, so to speak, he insisted on an unselfish benevolence, and repudiated its opposite.

The several topics he handled, in doing this, reminded us of the closing part of "Edwards on the Affections," and so closely did he follow the track and repeat the sentiments of the writer that we were almost tempted to suspect him of plagiarism. But that could not be. The co-evidence was fortuitous, or they had both drawn from the same "old fashioned Bible." What, at length, in the same discourse, he alluded to Edwards by name, related low certain scandalous immorality were detected among some of the young members of his flock, and when he charged the fault upon Edwards, in giving them no practical preaching, no discriminations between *true* and *false* religion, no tone of moral or religious character, but dragging them, exclusively, with the five points of Calvinism, depravity, reprobation, &c. [Here a half suppressed titter of merriment ran through the audience.] we concluded that the learned theologian speaking had never read that celebrated work of Edwards.

We called on Theodore Parker, at his own residence, one evening. He was absent, we waited his return and had two or more hours of free conversation with him. He was quite affable, frank, friendly, courteous, agreeable, entertaining. We could easily account for his strong hold upon a wide circle of admiring friends. We talked of religion generally, of abolition and slavery, in particular—of ecclesiastical matters, of right & wrong, of the constitution of law, of theology, ethics and religion—passing rapidly from the one to the other. Every where he seemed at home—ready to communicate, ready to listen. An air of honesty, candor, and liberality, was visible in him. On many points we were agreed. On some others we differed, especially when we frankly confessed to him our "heresy of radical orthodoxy." He smiled, and an earnest, yet amicable discussion followed. Here, for the first time, we found we could tell him some things he had not learned, and correct some of his mistakes. Even the liberal







# Family Miscellany.

## CRADLE SONG OF THE POOR.

Hush! I cannot bear to see these  
Stretch thy thin hand in vain—  
I am not going to give thee—  
Mother, do not cry thy pain,  
When God sent thee first to bless me;  
Proud and thankful son was I,  
Never thought of giving more,  
Almost long to see thee die.  
Sleep, my darling, thou art weary,  
God is good, but life is weary.

I have watched thy heavy felling,  
All thy strength sick, day by day,  
Poor! we will not let you die,  
Take thy little life away.  
Famine makes thy father weakless,  
Hope has left both him and me;  
We are poor, we are poor,  
Hath we not a cruse for thee?  
Sleep, my darling, thou art weary,  
God is good, but life is weary.

Better thou shouldest perish early,  
Starve so soon thy darling one  
Than to let me want thy struggle,  
Vainly, as I have done.  
Better than thy angel spirit,  
With all thy meatless flown,  
Are thy poor eyes and careless,  
Blessed, hopeless, like my own.  
Sleep, my darling, thou art weary,  
God is good, but life is weary.

"I have seen death's danger,  
And my breath is all gone,  
I have scarcely strength to prethee,  
Was and feebly, to my breast,  
Patience, baby, God will help us,  
Help us, we are poor, and me,  
We will take as to His Heaven,  
Where no want or pain can be.  
Sleep, my darling, thou art weary,  
God is good, but life is weary."

Such a point that late and early,  
Did I labour, to night late,  
Close beside me, but the thunder  
Of a city tells our ear,  
Every heart, like God's bright angel,  
Felt the same, and said, "It is well;  
God has glory when his children  
Bring his poor ones joy and peace!"  
Listened, ne'er, when the song  
Sounded the dulcet tones of winter.

## CLEON AND I.

BY CHARLES MACKAY.

Cleon hath a million acres,  
N'er a one have I;  
Cleon dwelleth in a palace,  
In a castle, I have none;  
Cleon hath a dozen fortunes,  
Not a penny I;  
Yet the poorer of the twain is  
Cleon, and not I.

Cleon, true, possesseth acres,  
But I have none;  
Cleon charrieth to a palace,  
I to a scullion's doctoress.  
Cleon hath a score of doctors,  
Cleon harbors eld and dullness,  
Cleon abhors me;  
He is velvet in fashion,  
Richer man I.

Cleon is a slave to grandam  
Free as thought am I;  
Cleon is a score of doctors,  
N'er a one have I;  
Wealth-surrounded, care-enroned,  
Cleon fears to die;  
Death may come, he'll find me ready  
Happier man I.

"Please me no charms in Nature  
Nor a desire to see,  
Cleon bears no anthems ringing  
In the sea and sky;  
Nature sings to me forever,  
But Cleon, who is he,  
State for state, with all attendants,  
Who would change?—Not I.

## A MODEL WOMAN.

"Did you not say, Ellen, that Mr. B—— is poor?"  
"Why, yes, he has only his profession."  
"Will your Uncle favor his suit?"  
"No; and I can expect nothing from him."  
"Then, Ellen, you will have to resign fashionable society."  
"No matter—I shall see more of Fred."  
"You must give up expensive dress."  
"Oh, Fred admires simplicity."  
"You cannot keep a carriage."  
"But we can have our delightful walks."  
"You must take a small house, and furnish it plainly."  
"Yes, for elegant furniture would be out of place in a cottage."

You will have to cover your floors with thin plait, carpets.  
Then I shall hear his steps the sooner.

## AN ASTRONOMER'S VIEWS OF THE UNIVERSE.

In wasting ourselves in imagination at our own salubrious moon—the nearest of our celestial bodies—we have passed over a distance equal to thirty times the diameter of our globe. In advancing to the sun, we travel over a distance equal to thirty times that of the moon, and before we reach Uranus, the remotest of the planets, we have traversed a space equal to twenty times the earth's distance from the sun. Thus placed at the limits of a system consisting in a circle of eighteen hundred millions of miles in radius, our appreciation of distance would appear to be exhausted, and we seem to be on the margin of an unfathomable abyss. The telescope, however, and the aura circle, enable us to span the void, and the genius of man, proud of the achievement—and justly, if humbly proud—has crossed the gulf 12,000 times the radius of his own system, thus he may study the nearest world in the firmament of heaven.—Beyond this frontier lies the whole universe of stars—their binary systems—their clusters, and their nebulous combinations. The observed parallax of one-fourth of a second in Lyra, carries us four times as far into the bosom of space; but though beyond this we have no positive measure of distance, it would be as unphilosophical to assign its limits to creation, as to give it an infinite range.

In this rapid flight into space, we have traversed it in but one dimension, and the line which we have traced is but a unit in the scale of celestial distance. Creation in its wide panorama is still above, beneath and around us. The overarching heavens still inclose us, and innumerable worlds sparkle in its canopy. If from this bourne, from which the astronomical traveler alone returns, we look upon our course our own planetary system comes to be perceived. Its sun is dim—itself but an invisible point in the notorious light that intervenes. Where there, is its terrestrial ball—its oceans, its continents, its mountains, its empires, its dynasties, its thrones? Where is our fatherland—its factions, its Christian disunions, its slave crimes, and its unholy wars? Where is our home—its peace, its endearments, its hopes, and its fears? Where is man, the intellectual mould—the only atom of organic life that pierces the depths, and interprets the enigma of the universe? and yet the only spark of a spiritual-nature which disclaims the authority and resists the will of the Universal King? They have all disappeared in the far-off perspective—the long vista of space, whose apex, were it a sun, the highest telescope would fail to detect. No living thing here meets the eye, and no sentiment associated with life presses on the affections. The tiny organism of the earth and ocean—everything that moves and breathes—that lives and dies—are engulfed in the great conception of the universe. The straining mind cannot unite the immeasurable extremes. The infinite in space—the eternal in duration—the omnipotent in power—the perfect in wisdom, alone fill the expanded soul, and portray, in their awful combination, the Creator of the Universe.—*North British Review.*

**PARENTAL TEACHING.** If parents would not trust a child upon the back of a wild horse without saddle or bridle, let them not permit him to go forth unguided in self-government. If a child is passionate, teach him by gentle means to curb his temper. If he is greedy, cultivate liberality in him. If he is selfish, promote generosity in him. If he is sulky, charm him out of it, by frankness and good humor. If he is indolent, accustom him to exertion, and train him so as to perform even onerous duties with alacrity. If pride comes in to make his obedience reluctant, subdue him by counsel or discipline. In short give your children the habit of overcoming their besetting sin. Let them acquire from experience their confidence in themselves which gives security to the practical horseman, even on the back of a high strung steed, and they will triumph over the difficulties and dangers which beset them in the path of life.

**THE VALUE OF HEALTH.**—The great requisition is also life zest, and makes the purpose and pursuit of mind and body useful, definite and active in physical health. "A sound mind in a sound body" is a wonderful combination of willing and working power and ability in those who possess these happy conditions, which well refuse to exchange them.

for thrones and palanquins. No person, probably, is in the perfect possession of health, fully appreciates the blessing unless if he that has it has previously long suffered the other extreme. Even then the human first sense of restored health soon fades and apprises of it, as a permanent surpassing good, merges into almost thankless acceptance of it as a "matter of course," every day thing—very convenient, but no more so than one is entitled to. We are quite apt to regard our good health in this way, while we reprobate over illness and disease as a special sad lot. There can be no thoroughly sound mind without a sound body. The former must sympathize with every humor and disturbance of the latter.

**PULL ADAM, PULL.**—There was a lad in Ireland, who was put to work at a linen factory, and while he was at work there, a piece of cloth was wanted to be sent out, which was short of the quantity that it ought to be; but the master insisted that it might be made the length by a little stretching. He thereupon unrolled the cloth, taking hold of one end of it himself and the boy at the other. The master said, "Pull, Adam, pull." The master pulled with all his might, but the boy stood still. The master again said, "Pull, Adam, pull." The boy said, "I can't." "Why not?" said the master. "Because it is wrong," said Adam, and he refused to pull. Up to this the master said he would not do for a linen manufacturer; but that boy became the Rev. Adam Clarke, and the strict principle of honesty of his youthful age, laid the foundation of his future greatness.

**THE CLERGY AND TOBACCO.**—The Rev. Geo. Tracy, who has "sworn eternal hostility" to the filthy weed, is continually hauling over the chewing, smoking, and snuffing ministers. In his recent tenth Annual Report to the Anti-Tobacco Society, of which he declares himself president, &c., he says that clergymen are very remiss in their duty on the subject.

"It is very easy for them to rebuke sin in Hindostan, or on the plains of Alabama; but it is an entirely different thing to dive into a pew a few feet from the pulpit, owned by a fifty thousand dollar parishioner, who makes his money by selling tobacco on the wharf. Other reforms are preached until the congregations are stupefied with the iteration, but the tobacco movement is unnoticed."—*Analyst*

**A NEW IDEA.**—Mr. E. E. Baily brought us in a delirious apple the other day, a sample of a key full which he caused to be securely headed up and sunk to the bottom of his mill pond last November, where it has lain undisturbed during the winter until about the 11th of this month. On bringing his cable of fruit to the surface and opening it, every apple was found to be free from specks or rot, and was fair and unwrinkled as on the day when taken from the tree.—*Clarendon N. H. Eagle.*

As chickens find warmth by sitting under the hen's wing, so the graces of the saints are enlivened, cherished and strengthened by the sweet secret influences which their souls fall under when they are in closest communion with their God.

Troubled Christian, bear up bravely, for whatever hardships thou meetest with, in the ways of God, shall only redouble thy outward son; and under all these trials thou mayest have as high and sweet communion with him as if the hoods never known what hardships meant.

The gospel drops nothing but marrow and fatness, and sweetness; and therefore God looks, in these days, the men should grow up to a greater height of holiness, heavenliness and spirituality than what they attained to in those dark days wherein the sun shone but dimly.

Wise men give their choicest and richest gifts in secret, and so doth Christ give his loved ones the best when they are all alone. But as for such as can not spare time to God in secret, they sufficiently manifest that they have in their friends, or fellowship with Him to whom they are dome.

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